THE UNDERGRADUATE.

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THE UNDERGRADUATE.

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EDITORIAL.

AS Commencement comes and goes, another class leaves us to go into active life. We send with them our best wishes for success. May their love for the college never grow less.

THE UNDERGRADUATE next year will contain articles of historical interest in relation to the college, contributed by some of our prominent alumni. We should be better posted on Middlebury men and Middlebury history, and the UNDERGRADUATE aims to arouse an interest on the subject.

THE prospects for foot-ball next year appear very favorable. The incoming class contains promising material, and all that is necessary now to ensure a good team is enthusiasm. There is no reason why we should not have a team which will compare favorably with those of institutions of like size. Then bring back next fall a determination that Middlebury shall have a good team, and that you will do your share to bring it about.

THE SOUVENIR issued by the Junior class came out about a week ago. It was delayed somewhat in printing, but the delay has made it possible to bring out a better book. It is a book of fifty pages, containing historical and descriptive matter about the college, and illustrated generously by thirteen pages of excellent half-tone work, besides original designs. There is also a new march, the Middlebury College Patrol, printed in sheet music size, written by Peck, '98, for the Souvenir. It has been praised highly by the orchestras who have played it. A good idea of the work can be obtained by the table of contents:

By Way of Preface.
Middlebury College.
A New Century Hymn—Dr. J. E. Rankin, '48.
College Publications.
Middlebury College in the War.—Col. A. F. Walker, '62.
Religious Life in Middlebury.
Greek Letter Societies.
Old Societies.
Athletics.
College Hunt.
Early History of Town of Middlebury.
Song, "Our Alma Mater Dear,"—C. W. Prentiss, '96.
Faculty and their Records.
In a Social Vein.
The Library—Prof. C. B. Wright.
The Museum—Prof. Henry M. Seely.
A Word in Parting.

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dors of the day are yet to burst upon us; or whether we stand in the evening twilight, when the glories of the day are ended, and the chill and gloom of night are coming on.

There are malign influences in life which tend to weaken the spirit of Christian hopefulness. One of the most potent of these is found in the inevitable disappointments which befall the innocence and trustfulness of childhood. Most children live in happy ignorance of the many gross forms of wickedness that there are in human life. Brought up, perhaps, in the pure atmosphere of virtuous homes, kept as far as possible from all intercourse with the vicious, they do not dream of the depravity there is around them. Of many evils which they do see they fail to understand the vileness. But as they come to years of maturity, and see more of the world and look with sharper eyes, they learn more and more of the wickedness of men. They find that the trust which they put in many is betrayed. They are cheated and imposed upon and begin to grow suspicious. They find out how much of sham there is in the world, and become cynical. The gold of their childhood's jewels shows a tarnish and turns out to be nothing but common brass. As the years go by human nature appears to one worse and worse, and he fails to see that this is not due to an actual change in men, but to his own increasing knowledge. Just as when one is moving away from the wharf in a steamboat the shore sometimes seems to be receding and the boat stationary; so society seems to be going backward in wickedness, when it is but our knowledge that is advancing. Many a man at fifty shakes his head at the degeneracy of the age, and sighs to think how much better things were when he was young, when the fact is the age is no worse, but he has acquired a keener scent for evil.

Another influence which makes us lose hope in human progress is the natural tendency to glorify the past. We think the former days are better than these, not only because we fail to appreciate the present, but also because we unduly exalt the past We are brought up justly to honor the fathers; in youth we look upon the older generation with admiration for their achievements, and with reverence for their wisdom When they pass away and we come to take their places, it is impossible for us to admire our equals as we once did our elders. A man of sixty is very apt to extol the greatness of the older men whom he knew when a boy. He will tell you there were giants on the earth in those days.

When we look at mountains from a distance, they have a beauty which disappears as we ascend them. All the unsightly tangles of fallen trees and broken rocks are hidden by the distance, the ragged outlines are softened into beauty, and over all is spread a dreamy haze of blue. A like glamour is cast over the events of the past; all belittling circumstances fade from view and we see only what is grand and heroic. The good maxim bids us speak of naught but the virtues of the dead; and so we throw the mantle of charity over all that is wrong and commonplace. It is such considerations as these that lead the Chinese to pay worship to their dead ancestors, that led the ancients to fill the early ages with heroes and demi-gods, and that impels us now to extol the customs and virtues of former days, even to the depreciation of our own.

This truth is recognized in the maxim that "familiarity breeds contempt." The good things to which we are accustomed we cease to appreciate, but when some new thing of value strikes our eyes it awakens our admiration. Some of you here will recall the excitement that was occasioned when the cable was first laid across the Atlantic, and the news came across the ocean faster than the sun could travel, so that according to our watches we heard of events hours before they happened. But now we read in the papers of the day's occurrences in Europe without the slightest thought of the marvelous, with as much unconcern as we listen to the gossip of the neighborhood. So those who become intimately acquainted with great men generally lose their veneration for them. Kings and emperors are seen on close inspection to be but common men after all. Christ himself testifies that a prophet is not without honor but in his own country and among his own kin and in his own house. But the men and the events of the *past* are secure from this familiarity that breeds contempt. They come before us in history with the air of novelty and awaken our reverence. In this way former days seem grand and glorious compared with the tameness of the present.

But let us turn to consider the other side of the subject. What are the positive grounds for hope in the present? Why is it not the part of wisdom to think of former days as better than these? I do not purpose to enter into any examination of the special signs of the times; but simply to remind you of some of those great truths, which should inspire us with cheerful confidence in human progress.

First of all, let us remember that God is ever present and active in the affairs of man. God is most intimately concerned in everything that happens. He has not simply made the world and set in operation certain laws, and endowed his creatures with certain powers so that they act of themselves like a clock with only an occasional interference of His providence to guide and restrain; rather He is in all, He animates all, He is ever shaping all to the fulfilment of His own wise purposes. There is a divine plan running through human history, extending even to the smallest events of life. The good and the bad alike are working out this plan in one way or another, though it may be ignorantly and unwillingly. Even the wrath of man shall praise Him.

The God whom we adore with ever-increasing reverence does not dwell apart from his creatures in some distant heaven; but is ever with us on this sin-stained earth, the source of all life and goodness.

NINETY-SEVENTH COMMENCEMENT.

Baccalaureate Sunday proved a pleasant day and the church was filled. President Brainerd delivered the parting sermon to the graduating class:

Ecclesiastes vii: 10—Say not thou, What is the cause that the former days are better than these? for thou dost not inquire wisely concerning this.

Christianity is emphatically a hopeful religion. The Hebrew mind was ever looking forward to better things Abraham, the father of the faithful, lived in the glorious assurance that his seed should be as the stars of the heavens in number. David at the height of his greatness expected to be followed by a still greater son, whose throne should be established forever. The prophets were ever pointing the nation to a brighter era yet to come, when all enemies should be subdued and peace and righteousness should reign on earth.

Christianity takes up these Messianic hopes, and with even greater confidence believes in human progress—in the coming of God's kingdom among men. However much misery and degradation may now appear in social and private life, Christian faith sees an all-wise and all-powerful spirit ever active in human affairs, steadily shaping out the destiny of the race, and bringing it nearer and nearer to the goal of perfection. Mankind may be at present experiencing the dark and chilling days of winter, but as time rolls on the days are becoming brighter and brighter, and the old earth is hastening forward to the joyous springtime.

Heathen beliefs on this point are in marked contrast with Christian. They do not put the golden age of man in the future, but in the past. They do not regard the race as ever working its way upward to better things, but rather as constantly degenerating. The first age was the age of gold; and then came the age of silver; and then in succession the ages of brass and of iron.

But not only revelation but actual history decides in favor of the Christian belief in human progress. The golden age of the past, with its heroes and its surpassing virtues, turns out to be but a myth. So far as history has been able to investigate, the earliest days of every tribe of men were days of ignorance and barbarism. Orderly progress is everywhere seen to be the great Creator's plan. Not from good to bad and from bad to worse (*that* is the method of the spirit of evil), but from bad to good and from good to better is God's method of working.

Modern science teaches us the same lesson with increasing emphasis. It reveals to us how from its void and formless state the earth emerged, at first a ragged mass of cinders left by the cooling of the primeval fires; then the rocks and the mountains are formed; the waters are gathered into seas within bounds that they may not pass over; then the rivers wear for themselves channels and the fruitful soil is made; then grassy meadows and grand forests appear. In animal life we see the same gradual development; first the rude forms of blind worms and boneless fishes; then monstrous reptiles; then birds and four-footed beasts, ever more and more highly organized; until at last man appears, the crowning work of God. But man himself begins at the foot of the ladder. Though created innocent, he is without that knowlege of good and evil by which virtue is fortified, and straightway falls into sin. In his primitive condition the animal nature predominates. He gropes his way along in a fog of ignorance and superstition. Slowly amid the disorders of savage life he comes to learn the need of social organization, and works out by degrees the problem of civil government. Slowly commerce ventures to visit more and more distant regions, carrying the special knowledge and skill and the natural products of one country to all. One by one the various arts and sciences are born, and brought nearer and nearer to perfection. Slowly men come to realize the folly of wickedness and the blessings of righteousness. Gradually God reveals more and more of his divine truth to the chosen race; religious ideas become more spiritual; character becomes more refined; bigamy, duelling, persecution, slavery and other forms of evil begin to pass away.

In the midst of this wonderful development of the race we are living. The goal is yet far, far ahead; but we have come already a mighty distance from the starting point, and are now moving steadily forward. The far-reaching providence of God we cannot wholly fathom; we can catch but dim visions of the glories of the coming man; there is much in the past whose significance we cannot comprehend. But we can see enough to satisfy us that a divine wisdom has been directing human events in the past, that the race in its history is working out an omniscient plan, the consummation of which shall be worthy of infinite wisdom and love.

It is of practical importance to us to realize this fact of human progress. If we can, we ought by all means to look on human affairs with hopeful eyes. It will make us better ourselves; it will give us a new sense of God's goodness and strengthen our trust in His providence; it will incite us to labor with more cheerfulness and perseverance for human advancement. There is an immense difference between looking forward and looking backward for better days; the latter begets sadness and stagnation; the former, courage and activity. No matter how good our state is now, if affairs are daily growing worse and worse it is misery; and no matter how *bad* our state is now, if all is growing better and better it is happiness. It makes all the difference in the world whether it be morning with us or evening,—whether we stand in the dawn, when the shades of darkness are passing away, and the sky is growing brighter and brighter, and all nature is awakening to life and joy and beauty, and the splen-

no speculations of men can ultimately harm it. In fact, the more men think and reason and discuss, the more firmly and more fully will the truth appear in the end. As Milton has nobly said, "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field we do injuriously * * * * to misdoubt her strength. Let her and falsehood grapple! Who ever knew Truth put to the worst, in a free and open encounter?" We might as well fear that gold when tried in the fire would turn to dross. The hot fires of discussion will only purify the true metal by consuming the base alloy of error which may have heretofore been mingled with it. Let scholars and critics and students of nature push their investigations into every department of knowledge. Whatever new truth they discover and establish we shall receive with a hearty welcome; for all truth is of God. The new can not contradict the old, if both be rightly apprehended; for all truth is one and self-consistent. It may be that some of our previous conceptions will prove erroneous; if so, we shall gladly correct them. For it is not our opinions that we so highly esteem, but the pure truth as it really is. And as to the ultimate triumph of this divine truth, we should have not the slightest misgiving. Her career in the world hitherto has been one of victorious progress, and will continue so to be until men shall see eye to eye and know even as they are known.

Dear Pupils of the Graduating Class:—We want you to know that these are grand and stirring times on which your lives are fallen. The dear old College has sent out nearly a hundred classes to fill posts of honorable service in the great world; but it seems to me as I survey the outlook, that no class ever went forth at a more auspicious time than the present. Not that the avenues that lead to wealth and honor are any easier to travel than in former years; but the opportunities for manly service in the world are wider and nobler than ever before. Out yonder on the battle-field of life the drums are beating louder and louder to call every valiant soul to the conflict with evil. And I am sure I shall not awaken any feeling of discouragement, when I bid you think of this earthly life as a warfare. There flows in your veins, I trust, something of the blood of the old vikings, who gloried in the storm and strife. There is nothing better in life than to have energy, and to use it to the last ounce in maintenance of the right and the just and the true. Such are the knights of the Most High, who strive for the coming of the Kingdom of God among men. For them there is no discouragement, but unswerving faith in the power of truth, in the strength of every righteous cause, and in the shaping providence of God. They look not back with a sigh of regret to former days, and wish that their lot had been cast in some happier era of the past; but rather thank God that they live as near as they do to the latter days—with so much of the old at their backs, so much of the glories of the new hastening forward to meet them.

ANNIVERSARY OF THE COLLEGE Y. M. C. A.

On Sunday evening at 8 o'clock was the anniversary of the college Y. M. C. A. President Lake introduced the speaker of the evening, Dr. H. P. Higley of the class of 1860, after prayer by Rev. C. L. Leonard, '95. The address was very helpful and instructive. Dr. Higley said in part:

The Answer of the College to the Call of Wisdom.

In the Book of Proverbs wisdom as a queen invites the interests and allegiance of men. As we all share in the honor which the world has this month rendered to Victoria, so it seems a good time to listen to the voices, graceful in form, and rich in content, with which this Queen Wisdom speaks. College work and life is an answer to her call shown in generous endowment, in labors of administration and teaching, and above all in the surrender of choice years of youth and vigor to college training.

The college bell repeats the call. "Doth not wisdom cry? and understanding put forth her voice?" And the student answer is: We want wisdom's gifts. She will find us "watching daily at her gates, waiting at the posts of her doors."

We would inquire somewhat concerning this call, and especially of the fitness of the answer. Is it well given? Is it worth the while?

We hold that it is well given. (1) *Utility* approves this answer. Education helps us to earn a living. It is better to earn, to deserve, than to find some less honest way to take it, by some much desired easy path, or short cut to wealth. (2) *Human Nature* approves the college answer by all those higher endowments, which have the right to use and development. Mark Twain in Puddenhead Wilson's Calender calls a cauliflower a cabbage that has been to college. It is an "inalienable right" of human nature to reach its best. (3) And *Society* in the often difficult and perplexing problem, how to live together, needs all available help. The college settlement is a natural recognition of the source of help with which to meet the direst distress of social need and failure. (4) *Patriotism* approves the college answer to the call of Wisdom. Love for country is written between the lines of much if not all knowledge. It is fitly symbolized by a flag that floats over every campus and every school-house. (5) The highest approval of this answer is to be found in character building. In Bible use the word Wisdom is a very large and many sided word. It concerns not the brain alone, but the conscience and heart and will. It includes the whole man, intellectual, moral and spiritual. The call is so great that the costly answer of the college is all right. It has ample ground upon which to rest. It invites the best co-operation of pupil and teacher. The boast of Murillo the artist, "I have done more than paint, I have made a painter," is a challenge to noble being.

Modern science has not, as some imagine, banished God from Nature; but rather revealed more clearly to the devout mind His all-pervading presence. We may still see the glory of God in the heavens,—in the setting sun, and in the myriad stars of night. We may still feel that He clothes with beauty the lilies of the field and cares for the young ravens when they cry. More especially may we trace His footsteps in the changing scenes of human life and history. He is that ever-present power among men "that makes for righteousness." The judgments of the Lord are still abroad in the earth; kingdoms rise and fall at his command. We may recognize His hand in all the beneficent forces that are working in society. His spirit does not appear in the world only in seasons of revivals, or in the gracious influences which are shed down upon the heart of the Christian. Here He manifests himself in a peculiar manner; here he comes into conscious communion with the individual soul to quicken and to purify. But the divine Spirit is abroad in the earth everywhere. All good influences, intellectual, social, political, as well as religious, are the influences of God's spirit. His providence is not confined to the affairs of the Church; this is indeed His especial care, but His power and foresight is extended to all the secular events of life. From the Bible His truth radiates with a heavenly glory, but the truth which comes from all other sources is also His.

Some appear reluctant to recognize our present civilization as Christian. They are disposed to regard most of the elements which enter into it as springing from heathen sources; that the Church is of God, but the world of the devil. Unquestionably there is much that is imperfect and evil in modern civilization; but the notion that God has had no shaping hand in its development is as false as it is depressing. Are not the refinements of art and the utilities of science in the line of God's gracious purposes toward mankind? Are the blessings of law and government not to be ascribed to Him from whom cometh every good and perfect gift? Let us learn to take a wide view of the operations of God's providence. All that is good in education, in social customs, in civil liberty—all the knowledge of science, all the culture of books, all the refinements of art, are divine in their origin. By these instrumentalities, as well as by the benign influences of religion, God is making men better and nobler, and bringing in the perfect day.

Another solid ground for hope in the present is the confidence we may have in the power of right. The reign of might is fast passing away. It can flourish only when ignorance and despotism prevail. When a people become thoroughly enlightened and possess the political rights which belong to them, the cause of justice and honesty and righteousness is sure to succeed in the end. Where so many thousand eyes are jealously watching, fraud and usurpation are quite certain to be detected; where so many thousand tongues are busily discussing the defects of every old institution, existing evils are likely to be well understood, and remedied as soon as practicable. In the constant agitation of public opinion by means of books and papers and public and private discussions, old customs and principles are being tried as by fire, and we may be confident that only what is good will survive the ordeal. "Reform! Reform!" is the great watchword of the day,—often hypocritically uttered, but even so uttered it testifies to the great demand of the people everywhere in politics and society. And the chief danger in our day is that reform may proceed too rapidly for a wise conservation of what is good in the old.

Let me not be misunderstood. I am not such an optimist as to affirm that mankind does not often take backward steps. There are here and there refluent eddies in the great stream of human progress. There are cases of local degeneracy; even a whole nation may relapse into an inferior civilization. It is a painful thought that another four years may see the policy of repudiation or of socialism in control of our own government. But, after all, the general movement of the stream of human history is onward toward the ocean of perfect righteousness. In the fierce struggle with evil we may grow weary, through temporary reverses we may lose courage. But there never should be serious alarm for the final result. Every just cause is destined sooner or later to succeed. There are many grave problems that we have, as a nation, to work out in the next few years. There are to be, I suspect, many fierce battles with the avarice of capital, the greed of office-seekers, and the lawless spirit of trade-unions; but I believe that American statesmanship and Christian zeal and enterprise will in God's providence prove equal to the task. In the coming struggle let us never forget that there is an immortal vigor in every righteous cause. All wickedness is hideous and harmful; in time men will surely come to see this and abhor it; while righteousness is ever lovely and beneficent, and will more and more win her way over the hearts and lives of men.

But, finally, our hope for humanity will be strengthened when we reflect upon the power of truth. The present is an age of new doctrines and new theories. The thinking world seems to be in a state of ferment, and scholars and men of science are every now and then putting forth new views, which conflict with received opinions in morals and religion. Many are filled with alarm and dismay at the threatening aspect; they fear for the cause of truth; they apprehend that a deluge of scepticism and infidelity will drive out from the minds of men their faith in the precious revelations of God's word.

But I am confident there is no occasion for serious alarm. The vital truths of Christianity stand upon as firm a basis as the everlasting hills. No amount of learned discussion—whether it be the higher criticism or the lower criticism—can overthrow it;

Religion has been defined by a great many authors. No two agree in their definitions, and many of their definitions are indefinite. Perhaps the best is that given by Matthew Arnold: "Religion is morality touched by emotion." This means that the object of religion is moral conduct, and that the stimulus to moral action in the case of a religious person is not mere expediency, but a mental condition or emotion which acknowledges the existence of what is termed duty and a submissiveness to it. This definition applies not merely to the Christian religion, but to all religions, including what we call idolatry. In every case the religious personage is made to act in a manner which he considers moral, doing things which his intellect tells him are not to the furtherance of his interest, and which his passions and appetites tell him are not to the furtherance of his sensuous enjoyments. Yet in no case can he give a rational ground for his conduct. Savages have been known to fast for days and to perform religious dances, often over flames and thorns, involving great personal discomfort, all because of submission to a duty which has no rational ground for demanding recognition. Foolish as their actions may seem to us, they are no more irrational than our own actions in following the dictates of our religion. However, the fact that the foundations of religion are irrational need not detract from religion. On the contrary, it should humble mankind and impress him with the fact that, in spite of his boasted free-will, the limits of the actual action of the whole race are the most impassionate action of the most intellectual and impassionate member of the race and the most sensuous action of the most sensuous and unintellectual member of the race. No matter how great a thing free-will may be to man, it sinks into insignificance when compared with the grand and stupendous design of creation in which all mankind is but a minute and passive element.

When we turn towards our federal government to determine upon the efficiency of our educational institutions we find that "Liberty," the sister of "Truth," and "Justice," has been crushed under selfish, log-rolling legislation, which is permitted by voters who are so narrow-minded as not to recognize that party organization is efficacious from the politician's standpoint only, while mugwumpism is in entire sympathy with our form of government. Turning to our state governments, we find that not the voters alone but the legislators need to be subjected to the liberalizing process. Passing over such foolish laws as that of the state of New York which prohibits the barbers from shaving any person on Sundays except in the cities of New York and Saratoga, passing over the numberless omissions to repeal unjust, ridiculous or dead-letter laws, let us look at the prohibitory law of the State of Vermont. No one can deny that the intentions of the framers of the law and of those whom they represented and who support it are good. It does not seem possible that any one can deny that the law is impracticable of execution and does not accomplish the purposes of its framers. Probably few will agree that the law is unjust. But let us examine it. It is desired to prevent people from drinking intoxicants. It would not be constitutionally or morally right, or even possible, to make a law to the effect that people may not drink intoxicants, therefore a law is made against selling intoxicants. This enables the supporters of the law to accomplish by indirect and unfair means what they have no right to accomplish. Because the Constitution of the United States allows states to make and enforce police regulations, and because no one has ever been able to define or prescribe a legal limit to the possibilities of police impertinence, prohibitory law, as a police regulation, has been declared constitutional by the supreme court of the United States, while before the court of God and Truth it must be declared unjust and iniquitous.

Turning to the common people, we find prejudice, narrow-mindedness, abject submission to absurd conventionalities, and fear of and obedience to what "they say" prevalent. People who live in the rural districts, where the conditions and limited facilities make all the inhabitants more or less persons of resources, cannot once imagine the dense ignorance which prevails in the cities. Think of the number of people who have left this town of Middlebury to go to metropolitan districts, like New York, Milwaukee, St. Paul, Minneapolis, Chicago, Buffalo and Boston. Can you recall the name of a single person who has not met with greater or less success? These successes are not due solely to individual ability or to education, but to the excessive narrow-mindedness of the urban inhabitants. The activity in urban pursuits is so intense that a wonderfully specialized ability results, at the expense, however, of the liberality which is essential to leadership. The country grocer's boy has time and inclination to gossip and speculate concerning the attitude of the United States towards Spain because of Cuba, or concerning any problem of federal, state, or municipal government. The city grocer's boy, on the other hand, is wholly absorbed in grocers' work during the day, and is so fatigued at night that freedom from either physical or mental effort is welcomed as a luxury. But the inhabitants of the more sparsely settled districts are not always quick to grasp evident truths. This is evidenced by the way in which they conduct their businesses and by the way they talk. With observant eyes travel three miles out on each of the main roads which lead from this town, and then estimate how many thousands of dollars' worth of agricultural machinery you have seen going to destruction, not because of excessive use, but because of neglect and almost criminal exposure to the elements. Listen to the plaint of the farmer, when the crops are large, that the prices are low; listen to his plaint, when the prices are high, that the crops are small, and wonder that he does not see that the product

The call of wisdom carries with it large promises. It is full of hope for life. But such hope points for its fulfillment to Christ. The beatitude of wisdom reaches up into beatitude of the Gospel of Christ. The Christian college has range and liberty which none other possesses. The idea which forms the Christian Associations in the college is not extraneous or foreign to the real life of the college, but it is central and germinal. Wrought out in each life it will be the best justification of the college answer to the Call of Wisdom.

ALUMNI DAY.

The preliminary meeting of the Associated Alumni was held in the chapel at 10 a. m. In the absence of President H. F. Walker, '60, Vice-President E. D. Howe, '87, presided. The secretary's report was read by Prof. T. E. Boyce and accepted by the meeting. At the suggestion of Prof. Howard the chairman called on the two members of the class of 1847 who were present, Rev. Asa E. Everest and Rev. Peter J. H. Myers. They spoke of the earlier times and the advancement of the college during the fifty years that they have passed since graduation. The meeting then adjourned till 8 :30 Wednesday morning.

The alumni exercises were held in the Congregational church at 11 a. m. Music was furnished by Reille's orchestra of Rutland. Col. T. M. Chapman acted as marshal, and introduced Rev. Peter J. H. Myers, '47, who offered prayer. The oration was delivered by Dr. Samuel Sheldon, '83, of the Brooklyn Polytechnic Institute. It was a scholarly production and dealt with modern problems in a novel and forcible manner. The orator said in part :

Mr. Chairman, Members of the Associated Alumni, Ladies and Gentlemen :—The functions of all educational institutions are two-fold, viz. : to educate and to impart knowledge. By education we mean the development, in the student, to a greater or less extent, of the faculties of observation, correct notation, logical deduction, and accurate and concise expression. The possession of all these four faculties is generally necessary before one can lay claim to being an educated person. By knowledge we mean a convincing consciousness of concrete facts and abstract truths, a dexterity or facility in manipulation of instruments, or a familiarity with processes and methods.

We quite commonly hear of the higher educational institutions being divided into two classes, viz., the liberal, or classical, and the professional, or technical, the classification being based upon the assumption that the chief function of the former is to educate, and of the latter to impart knowledge. Without entering upon a much-discussed question it may be suggested that the validity of this assumption may be questionable when used in reference to the higher educational institutions of the United States. Technical institutes, colleges and universities, where engineering degrees are granted, have been forced to a recognition of the fact that the student body is so constituted that a knowledge which it is desired to impart must be accompanied, in nearly all cases, by an educational process or drill. In fact, the educational institutions of the United States, from the kindergarten and primary schools to the universities and professional schools, even including the manual training schools, are managed in such a manner as to be ranked as educational institutions rather than as "knowledge houses."

This leads us to inquire what should be the aim and end of an educational course. A little consideration will show that this is not an easy question to answer. Leaving out of consideration the public schools, the corporations of educational institutions, while they are like commercial corporations in some respects, are very unlike them in other respects. They are dealers in knowledge and educational wares, the students being the customers. But the customers in many cases do not know what they wish to purchase, or, if they do, are unable to judge of the genuineness of the goods when delivered to them. The corporations or their representatives are in the peculiar position of being able to dictate to their customers what they shall buy. At present this is perhaps not so strictly true as before the extension of the elective system. This condition of affairs is allowed to exist under the assumption that the members of the corporation, or those who represent them and are responsible for the curriculum, are benevolent and philanthropic. New members of the corporation are elected to their positions with the expectation that they will give either financial assistance or personal effort, receiving in return the honor which accompanies the position. It is perhaps needless to mention that some members give neither of these things. Members of faculties, school superintendents, proprietors of private schools, etc., in making out curricula are often influenced by the common emotions and impulses of life which are not distinctly philanthropic in their nature. The wants of those who present themselves as students are not as varied as one might suppose.

A liberal minded person is susceptible to arguments and immediately recognizes and acknowledges the truths established by argument. A narrow-minded person is not susceptible to argument and is persistent in clinging to untruths in the face of contradictory facts.

Assuming this view to be correct, we can judge of the efficiency of our educational institutions by considering the amount of liberal-mindedness in the people. This may be, perhaps, best done by examining the religion of the people, the government of the people, and the people themselves.

This is my story. This its thought;
Out of the darkness light may stream,
That which may be in shadow wrought,
Some day in sunshine bright shall beam.

Out of each pain some joy is born,
Out of oblivion comes renown,
After the night, the golden morn,
After the struggle, the victor's crown.

—JAMES CLARENCE HARVEY.

The orator of the morning presented the name of Henry Sanger Snow of Brooklyn, N. Y., treasurer of the New York and New Jersey Telephone Company, for election as an honorary member of the Associated Alumni, and he was elected. The poet did not present any name for such election.

Phi Beta Kappa held its annual meeting in the church lecture room immediately after the alumni exercises. The following officers were elected: President, Prof. W. W. Eaton of Middlebury; vice-president, Prof. J. W. Abernethy of Brooklyn; secretary, Prof. C. B. Wright of Middlebury; treasurer, Principal P. C. Hoyt of Middlebury.

Mr. Brown and Misses Dunbar, Gordon, Holden and Rockwood of the graduating class were elected to membership and initiated.

At 2 o'clock the alumni dinner and reunion occurred at the Addison House. Several of the alumni were called on for speeches and an enjoyable social time followed.

From 5 to 7 p. m. the faculty tea was served at Prof. E. C. Bryant's. Many alumni and friends of the college were present, and it proved a delightful occasion.

PRIZE SPEAKING.

At 8 p. m. the speaking contests for the Merrill and Parker prizes took place. The speakers had been trained by Rev. C. L. Leonard, '95, of Poultney, and all acquitted themselves with credit. The programme was as follows:

Parker Contest.

MUSIC.

1. THE BELL OF ST. JOHN, ... *Anon.*
SAMUEL BOOTH BOTSFORD.
2. TOUSSAINT L'OUVERTURE, . . . *Phillips.*
GUY BERTRAM HORTON.
3. THE UNKNOWN SPEAKER, . . . *Anon.*
WILLIAM ANDERSON JANES.
4. THE MAIDEN MARTYR, ... *Anon.*
THEODORE HAPGOOD MUNROE.

MUSIC.

Merrill Contest.

1. SELECTION FROM THE LAST DAYS OF POMPEII, [*Bulwer.*
EUGENE COOK BINGHAM.
2. THE DOOM OF CLAUDIUS AND CYNTHIA, [*Thompson.*
LEMUEL RANSOM BROWN.
3. THE POWER OF THE PRESS, . . . *Anon.*
DONALD PAUL HURLBURT.
4. EXTRACT FROM ATLANTA EXPOSITION ADDRESS, [*Booker T. Washington.*
HARRY FOSS LAKE.

MUSIC.

5. THE DEATH OF GARFIELD, . . . *Blaine.*
FRED WHITING NOBLE.
6. THE BATTLE OF GETTYSBURG, . . *Ward.*
HERMON EMERSON SMITH.
7. THE FIRST SETTLER'S STORY, . . *Carlton.*
GEORGE WILLIAM STONE.
8. PROVIDENCE IN WAR, ... *Anon.*
ROBERT LEROY THOMPSON.

MUSIC.

Awarding of Prizes.

The announcement of prizes was made by Rev. Dr. Smart of Brandon, chairman of the committee of decision. They were as follows: First Parkerian, Samuel B. Botsford; second Parkerian, Guy B. Horton. First Merrill, Harry F. Lake; second Merrill, George W. Stone; third Merrill, Lemuel R. Brown; fourth Merrill, Eugene C. Bingham.

COMMENCEMENT DAY.

The regular meeting of the Associated Alumni was called to order at 9:30 a. m. by Vice-President Howe. The minutes of the preliminary meeting were read and accepted. The following officers were elected:

President, E. W. Howe, '69; vice-presidents, C. R. Turrill, '73, W. I. Twitchell, '77, Fred. G. Swinington, '75, W. H. Button, '90; orator, Lawrence Phelps, '75, alternate, James Meacham Gifford, '77; poet, James T. Clark, '87, alternate, Francis M. Peck, '71; secretary, Thomas E. Boyce, '76; central committee, Prof. W. E. Howard, Prof. C. B. Wright and Fred. H. Button.

Necrological committee, Rev. A. W. Wild, '57; Prof. W. W. Eaton; Prof. E. C. Bryant, '91.

The report of the necrological committe was read by Rev. A. W. Wild, '57. We give the report in an abridged form, as we have already noticed the deaths of these alumni in our columns:

Class of 1822—Rev. Isaac Newton Sprague, D. D. Born in Poultney in 1801; died at Poultney Sept. 9, 1896, in his 96th year.

Class of 1838—Rev. Azariah Hyde. Born in Randolph in 1812; died at Galesburgh, Ill., in February, 1897, aged 84 years.

Class of 1839—Prof. Werden Reynolds. Born in Rupert in 1813; died at Green Bay, Wis., in February, 1897, in his 84th year.

of price and size of crop is a constant quantity and that the goodness of God is great.

Look where we may, at the people, at their habits, at their customs, or at their institutions, we must be impressed by the latent possibilities to be set free by a small development of liberal mindedness. How much greater efficiency of personal effort could be attained! How much friction of ordinary existence could be avoided! How much greater happiness and prosperity could result! The question immediately presents itself, cannot it be accomplished? As we compare the mental condition of the college graduate with that of the entering freshman, we cannot but marvel at what has been accomplished in fours years including holidays and vacations. Much more must we marvel at the effects of the professional school training. These institutions are certainly fairly efficient. But the persons who come under their tutelage are the selected few, the leaders of the people—leaders because of this tutelage. To get at the people we must look to the primary schools. Thanks to legislation compulsory education is, in many states, an accomplished fact. But in spite of the existence of the laws, a great mass of the people stops its education before it reaches the upper limit of the primary stage. Here then is the field for action. Here is where the greatest pains should be taken not only to educate but to interest and arouse a thirst for further truths. But here is also where the least efficient work is done. In nearly all the public schools of the country, which are supported by moneys collected in the form of taxes from the people, the mass of the money is spent in educating the few, while the many are placed in the hands of incompetent and illy-paid instructors. This is not right of just. Yet we cannot hope for relief until the salaries of these positions are raised to such an extent as to entice fair-minded, broad-minded, and noble-minded persons to occupy them—persons who can look with delight upon the minds of our children which are free from the stains of prejudice and superstition and can rejoice in the field of unbounded usefulness and efficient activity.

The poet, James Clarence Harvey of the class of '81, was unable to be present and his poem was read by Rev. C. L. Leonard, '95.

Mr. Harvey writes us, that he feels it is his due to state, that being rushed for time, the verses are simply the hasty work of an hour, and not the thoughtful labor of several evenings as they should have been. Nevertheless, as an impromptu, it may serve to fill its place, and possibly teach its lesson.

The following is the poem in full:

The Lesson of the Years.

Man lives not long enough to quite forget
  How much he owes to his collegiate years;
The lessons learned, the fleeting joys, and yet
  Those memories sweet are not unmixed with tears.
The man of years looks back upon the boy,
  And sadly smiles at wilful, wasted hours,
And bids his follower spare a while from joy,
  That culture's branch may gleam with brighter flowers.
Vain warning, idle words and vain regret,
  Each one must drink the sunshine of his day;
Experience pays each wild wayfarer's debt,
  Old age can only stand and point the way.

But yesterday, the electric throb of thought
  Sped through the ocean's tide to tell its tale,
And this the word its silent flight hath brought:
  "Long live the Queen! Victoria! Empress! Hail!"
Ten thousand hearts taken up the hue and cry,
  Ten thousand throats unite to swell the sound,
And twice ten thousand stand to do or die
  As though the realm were built on sacred ground.
Not less should we who wander far and wide
  From Alma Mater, Our Queen Mother too,
Send back a heart throb for the days that died,
  To give new life to those beyond our view.

Not less should we, even though the eyes grow dim,
  Send back a message, "Live! Live well!" for truth
Too soon reveals to all some spectre grim,
  To prove that all supreme is golden youth.
O! Glorious gift of Hope that gilds the dream
  Of youth's ambitions! Sieze it, ere it flies;
Drink deep, however short the days may seem,
  Its brightness fades, even though Hope never dies.
Too soon enthusiasm learns to twine
  Its brightest flowers with sombre wreaths of rue;
Too soon the dregs are found within the wine;
  Live well, live well, while youth is yet with you.

Time immemorial tells us that the guest
  At table round, in camp, or where you will,
Most welcome was who told his story best,
  Or sung his song, or strove the cups to fill.
Too far away, the cup I fain would clasp,
  Too weak my voice to reach your listening ears;
A story then. It may your welcome grasp,
  As I your hands in bygone happy years.

Out on the murky midnight air
  Voices twelve in a mystic spell,
Summoned the storm and the lightning's glare,
  Calling the friends from the mouth of hell.
The moon went hurtling behind a cloud,
  The whirlwind wrestled the rusty vane,
That swayed and quivered and shrieked aloud,
  Like a sin-sick soul in the throes of pain.

Twelve sorcerers danced in the old church tower,
  While the old bell quivered a vain protest,
And they hailed a storm at the midnight hour,
  Three from the east, and three from the west.
Three from the north invoked the fire,
  The lightning's fire and the bolts of Jove;
Three from the south with breathings dire,
  Over the wind a wierd spell wove.

Down from the sky the lightning stroke
  Fired their volumes of magic black,
Straight overhead the thunder broke,
  Rumbling on o'er the lightning's track.
Bright as a torch each burning book
  High in the belfry overhead.
Swiftly the fiends their task forsook,
  Sorcerers twelve in the tower lay dead.

Close at my casement fragrant flowers,
  Torn by the storm came fluttering by;
Jasmine blooms of the sunny hours,
  Trembling sweet on my pillow lie.

Class of 1890—E. B. Clift, A. B. Pease.
Class of 1891—Carl A. Mead.
Class of 1893—J. B. Donoway, W. J. Douglas, Edgar R. Brown.
Class of 1894—H. H. Seely.
Class of 1895—C. L. Leonard, John Barlow, B. E. Marshall, R. O. Wooster, Eleanor S. Ross, C. A. Adams, Geo. C. Douglas.
Class of 1896—J. P. Halnon, C. M. Merrill, E. M. Roscoe, James E. Goodman, Jr., Mary O. Pollard, Cora A. Brock, Lena M. Roseman, W. B. Wilcox, C. E. Fitzpatrick.

BOAT RIDES.

The usual fraternity boat rides took place on Saturday, the 26th.

The Delta Kappa Epsilon party with ladies went by teams to Vergennes, and from there by the new steamer Victor to Hotel Champlain at Bluff Point, where the party took dinner. After dinner they crossed the lake to Burlington, where supper was served, and returned by the steamer Victor to Vergennes, and from there by teams to Middlebury, making a delightful and extended trip.

The Delta Upsilon party with ladies enjoyed a drive to Lake Dunmore. After cruising about on the lake they proceeded to Silver Lake, where dinner was served at the Lake House. Returning in the afternoon the party took supper at the Mountain Spring House, after which they drove to Middlebury.

The Chi Psi party, which included a few friends of the members wfth their ladies, took an early dinner at the Van Ness in Burlington, arriving there on the 11 o'clock train from Middlebury. After dinner the party boarded the steamer Mariquita and spent the afternoon on the northern part of Lake Champlain, returning to Port Kent, N. Y., for supper. They left Port Kent about 9 o'clock and returned to Burlington to make connections with the late train into Middlebury. All reported a pleasant day and an enjoyable outing.

The fraternity reunions of Chi Psi, Delta Kappa Epsilon, and Delta Upsilon were held in their respective rooms on the evening of the 29th, immediately after prize speaking. Many alumni were present, and enthusiastic times enjoyed.

Alpha Chi and Pi Beta Phi also entertained several of their alumnæ.

LIBRARY REPORT.

During the year ending March 31, 1897, there were catalogued and added to the library, 457 volumes, not including pamphlets and government publications received by the library as a U. S. Government depository. Of these 457 volumes, 324 were acquired by purchase and 133 by donation.

During the three months since the above mentioned date, there have been added 402 volumes. Of these, 242 have been acquired by purchase; 44 by donation from the U. S. Government; 49 by donation from the State of Vermont, and 67 volumes by individual gift.

From a book-by-book enumeration, completed about May 1, 1897, it was ascertained that there were in the library 21,280 volumes exclusive of pamphlets and some 350 volumes of duplicate U. S. Government publications. Since that date an invoice of 792 volumes of sheep-bound government publications, much needed to complete our set, has been received. For want of time these have not yet been catalogued, but during the coming vacation will be shelved with the others of this set, which during the past year have been arranged so that by means of the government indexes they are available for use. These volumes added to those already catalogued make the total number in the library at this time, exclusive of pamphlets and the duplicates previously mentioned, 22,194 volumes.

Among the gifts received during the past year, may be mentioned: the works of Rev. Dr. Francis W. Upham, from Mrs. Elizabeth K. Upham; Landmarks of Oswego County, from Judge John C. Churchill of the class of 1843; Wallace's edition of Aristotle's Psychology, from Prof. F. B. Denio of the class of 1871; volumes of the Wisconsin Historical Society's collections from Reuben Gold Thwaites; Saintsbury's Seventeenth Century Lyrics, and Sharp's Sonnets of this Century, from Dr. Ernest Albee of Cornell University; Biography of H. O. Houghton, from his children; 37 volumes Supreme Court Reports, from the State of Vermont; works of Polybius and Appianus and three bound volumes of the Nation, from Prof. W. W. Eaton; volumes of the Torrey Botanical Bulletin and of the World Almanac from President Brainerd; 250 volumes of U. S. Government publications from Messrs. Stewart & Wilds. Other valuable gifts might also be mentioned, if it were practicable to give a full list. It is to be regretted that so few of these donations are from our alumni, some of whom are themselves authors of works which would be of value to the library. Not including donations from those im-

Class of 1858—Hon. William Harris Walker. Born in Windham, Vt, in 1832; died Aug. 11, 1896, in his 64th year.

Class of 1859—William Henry Knight. Born in Brattleboro; died March 13, 1897, in Boston.

Class of 1869—Frederick D. Mussey. Died at Middlebury, June 27, 1897.

Mention should be made of the death of General James M. Warner, for some time a trustee of the college, who died March 16, 1897.

The centennial committee reported no definite plans as yet. The prospective library building was discussed and the outlook is still favorable for its completion. Dr. H. H. Vail, its chief promoter, was unable to be present at the Commencement, but it is still hoped to bring the new building to pass before the centennial. There was some discussion as to the advisability of merging the two formal dinners of Commencement into one, and also of having that one on the campus, but the matter was finally referred to the central committee for settlement. The meeting then adjourned.

At 10 o'clock the usual procession was formed on the campus, and, headed by the local band, escorted the trustees to the church. Prof. Wright was in charge of the procession, and he made it one of the best in years. Col. Chapman acted as marshal, and T. D Wells, '98, as junior marshal. The graduating exercises were held in the Congregational church, commencing at 10:30. Music was furnished by the Russian Imperial Band Orchestra of New York. The exercises were opened with prayer by President Brainerd.

Programme.

OVERTURE—Orpheus. *Offenbach*

ESSAY, with Salutatory Addresses, De Hymnis Latinis.
ELLEN CHASE GORDON, Worcester, Mass.

ORATION, The Evolution of Man's Moral Nature.
ELMER GERRISH BRIDGHAM, Minot, Me.

PHILOSOPHICAL ORATION, "No Admittance."
LUTHER AMOS BROWN, Galway, N. Y.

ORATION, The New Journalism.
JOHN ASHLEY CADWELL, JR., New Haven.

WALTZ—Love's Dream. *Waldteufel*

ESSAY, Half-Told Tales.
HARRIET DUPEE GEROULD, Hollis, N. H.

ESSAY, Farthest North.
MARY ARABELLA GOODWIN, South Woodstock, Conn.

ORATION, The Mission of Gladstone.
BENJAMIN LESLIE HAYDON, Heuvelton, N. Y.

SCIENTIFIC ESSAY, The Quietness of Power.
FLORENCE MABEL HOLDEN, Worcester, Mass.

*ESSAY, The Influence of the Study of Science.
ANNA LOUISE JANES, St. Albans.

*ORATION, American Citizenship.
ARTHUR CUTLER PARKHURST, Templeton, Mass.

ORATION, The House of Lords and Constitutional Government.
ARTHUR PIPER, Middlebury.

MIDDLEBURY COLLEGE PATROL. *Peck*

*ESSAY, The Kindlier Side of Toil.
FLORA CALISTA ROCKWOOD, East Middlebury.

ORATION, Law as an Index of Morality.
LEROY CARTER RUSSELL, New Haven.

PHILOSOPHICAL ESSAY, Architecture and Character.
MARY AMELIA TOWLE, Jamestown, N. Y.

ORATION, The Man the World Needs Most.*
MARCUS DAY WHITNEY, Granville, N. Y.

ESSAY, with Valedictory Addresses,
Stability a Fundamental Characteristic.
MARION ELIZABETH DUNBAR, Island Pond.

OVERTURE—Poet and Peasant. *Suppe*

Conferring of Degrees.

Benediction.

* Excused from speaking.

Degrees in course were conferred as follows: B. S. upon Messrs. Haydon and Russell and Misses Dunbar, Gerould, Holden and Janes, and A. B. upon the other members of the graduating class; A. M. upon Charles Albertus Adams of the class of '95 and Charles William Prentiss and Hiram Parker Williamson of the class of '96.

The honorary degree of D. D. was conferred on Prof. John Phelps Taylor of Andover Theological Seminary and the honorary degree of LL. D. on James Meacham Gifford, Class of 1877.

The commencement concert was at 8 o'clock commencement evening. The concert was given by the Tremont Male Quartette of Boston, the Russian Imperial Band Orchestra of New York, Mr. Francis Alline, violin soloist, of New York and Mrs. G. D. Miner, accompanist. The concert was one of the best for years and was well attended.

The commencement ball in the town hall followed the concert. It was equal to the best of previous dances, the music being especially good.

We give as nearly a complete list of the alumni "back for commencement" as possible:

Class of 1847—C. C. Bixby, Geo. N. Boardman, Asa Elmore Everest, Peter J. H. Myers.
Class of 1853—W. N. Bacon, Wm. W. Walker.
Class of 1857—A. W. Wild, E. G. Hunt.
Class of 1860—H. P. Higley.
Class of 1861—C. E. Abell, E. H. Phelps, C. N. Thomas.
Class of 1865—F. T. Lovett.
Class of 1872—George H. Remele.
Class of 1876—E. H. Eastman, J. W. Abernethy.
Class of 1881—James L. Barton.
Class sf 1883—Samuel Sheldon.
Class of 1884—R. J. Barton.
Class of 1887—E. D. Howe.